

LIBRARY AND MUSEUM REPORTS

79 .

DECORATIVE AND OTHER USEFUL ART

1. "SUMAN" Cat.l 67.38. Made out of a gourd and a miniature perforated pot stuffed with a lizard head, a piece of metal and other matter. Supposed to contain magical "medicine" for trading purpose. Rituals were performed every morning by the possessor to attract customers to buy her wares. Surrendered by the owner who had mental disorder with self accusation of Witchcraft some 4 years ago (c.1963). Place obtained unknown. Local Name KONYA . Gift from Obosomfo Kwaku Anokye of Ayirebi, near Akim Oda, medium of Tigare cult.
2. "SUMAN" Cat.l. 67.39. Consists of a gourd decorated with cowries and hanging on a cord. The "Suman" had operative powers for harming enemies. Surrendered by a confessed witch, who was a culprit of Tigare cult at Ayirebi near Akim Oda about 1963. Place procured unknown. Gift from Obosomfo Kwaku Anokye of Ayirebi.
3. "BOAME" or GYEM(Nzima) Charm. Cat.l. 69.43. Ingredients consist of 31 species of trees mashed together with eggs and schnapps; tied with white and black twine. This charm was for protective purpose in time of adversity and unusual occurrences. In order to have it work for a purpose, the white twine is fastened to the cob-like object at one end and similarly the black twine at the opposite end. This process was done under the hollow of the knee cap with both legs crossed. Libation was poured on the charm and the yolk of eggs smeared all over. During such performance, nudity was observed. It was forbidden for the ritual performance to be noticed by anybody. It was a taboo to touch it after sexual intercourse. The charm may be propitiated with a black fowl or a cat any time it becomes necessary or is desired. Procured by Kwame Miah of Akim Oda, an Nzima, from Tumu in the Upper Region. c.1947.
4. "Ohwinta Boo" Charm. Cat.l. 67.44. Consists of 113 sticks of broom and a piece of poisonous tree - Dii (in Twi) tied together. The charm was for protective purpose against poisoning. 7 strings of black thread were passed through one part of the broom and fastened to both the bunch of broom and the piece of Dii .

An egg was then besmeared all over the charm. A threepence piece was put on and libation with any type of liquor poured on it. Its taboos are (a) Not to be handled after coition. (b) A menstruated woman should not touch it. Procured by the late Yenzu of Axim about 1917. Collected from the shrine of Kwame Miah of Akim Oda.

5. Distemper ball (white). Cat. I. 67.48. Dug from the ground at Gomboe-Mo, north Wenchi. Obtained from Ama Donkor. of same town.
6. Small Stool. Cat. I.67.58. Carved on the advice of a diviner for Kwasi Boaten of Akomadan near Tachiman, son of Adwoa Bua. The diviner predicted that Kwasi Boaten then an infant, was destined to be a carver. Gift from Kwasi Boaten, a celebrated drum carver; actor in "Mantle Hood" documentary film. Local name "Asesegwa". Height $5\frac{2}{10}$ " Age c.60 years.
7. Stool. Cat. I.67.59. The first article made by owner, Kwasi Boaten of Akomadan near Tachiman, while watching a master-carver Kwasi Boakye at Nkosia at the junction of Old Sunyani road. Local name: "Asesegwa". Height $13\frac{6}{8}$ ins. Age 50 + years.
8. "Aserene" (Local mat). Cat. I.67.60. Made by Osafohene Nyankomago of Akomadan, contemporary of Asantehene Nana Prempeh I (1888-1896); (1926 - 1931). Gift from Kwasi Boaten, son of original owner. Size 34 ins. x 19 ins.
9. Spinning Stand and implements. Cat. I.67.49. Obtained from Ama Kuma of Gomboe-Mo, north of Wenchi. Height $6\frac{2}{10}$ " Age: unestimated.
10. "Forowa" (few pieces). Cat. I. 67.61. Supposed to be connected with the infancy of Asantehene Nana Osei Tutu (1695 - 1731). Mixture of shea butter and herbs stored in the object for the use of the royal infant baby. Kept together with the 'Tutu' cult in the stool-room at Berekuso near Aburi Akuapem. Donated by Ankobeahene Addo Kwaku of Berekuso.
11. Stool. Cat. I. 67.63. Carved and owned by Najia Batigi of Konfusi near Sawla, Gonja. H. $8\frac{3}{10}$ " Age: 30 years.



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